

# ISSUES & EVENTS

Volume 2 No. 14 January 14, 1971

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## *playing life's game intelligently*

*anton zijderveld*

The society in which we are living these days has become so complex, so pluralistic, that no single individual can relate to it any more, existentially or emotionally. These issues were already being discussed in the nineteenth century. If you compare the life of the individual in contemporary society with the life of pre-industrial man, you see that the medieval man thought of himself as part of the total social surrounding. Today, there are so many different roles to be played, so much division of labor, so much specialization, that there is a distance between the individual and the roles he is playing. A member of a totemistic clan could be father of his family, patriarch of his clan, warrior, member of the tribal council. Reflection was absent; he would do the job, he would just live. Conceivably, if asked about it he would see these four aspects as one essential thing: being a member of the community. Until the Reformation, all these aspects were kept together under the religious herding. Everything you did was colored by the religion you adhered to. After the Reformation there were many possible choices. The significant thing is that it happened at a time when all western civilization started to break up into a pluralistic structure. For us in modern society, being father of a family and a teacher and a political activist are three completely different roles. Different identities are attached to them. You put the role of teacher off when you go home to the family. You change your roles like jackets, putting them on and off. So there is a distance between the individual and the roles he is playing.

The religious identity that kept these things together and gave them a coherent meaning is completely absent today. Religion has become one possible choice that you make and get into the role of church-goer. It is my feeling that it is bureaucracy which has taken the place of religion in keeping society together. But this is just on the organizational level, on the formalistic level. What takes the place of religion on the substantial level? Politics has become the meaningful substance people talk about rather than religion: political education instead of religious education, political ideological fights and strifes instead of religious.

Simmel said at the turn of the century that the process by which an individual faces his roles rather than lives them has led to an increase in the autonomy of societal structures. Individuals born into

them rise out of them, without much affecting them. And the individual himself becomes individualistic. You can think of yourself as somebody, irrespective of the roles. Man is really himself when he puts off his roles: that is existentialism of authenticity. Authenticity is that which remains after you have stripped off all the roles. Gehlen goes even further than individualism to subjectivism, subjectivism being the notion that the true authenticity, the true freedom can only exist in the human subject after all the exteriors of the institutions have been stripped off or denied. Out of that comes the feeling that we don't have any influence on the institutions and the policies that go on in the political institutions.

The reaction to that, particularly in the '60's, has been to either completely withdraw into the subject, which I call gnosticism because it looks so much like the old gnostic sectarian religion; or the construction of utopias, non-repressive, non-institutionalized civilizations which you find in communes; or you find activism, in which people with or without violence attack the institutions. Many of the representatives of gnosticism see themselves as non-straight and anti-bourgeois; but the ironic fact is that the dreams of gnostics, such as the Leary group, for finding authenticity compare with the needs of the suburban housewife for psychoanalysis. And the experiences of these ladies on the couches of psychoanalysts are almost the same as the experiences of the Leary group and the drug experience. So if you push this protest to the extreme it may end up in a cultural environment to which these people were reacting. Opposites, if driven to the extreme, coincide. If you look at the whole development of pop art, you see that it tries to remain evolutionary, but becomes pieces of kitsch in the Museum of Modern Art.

Social scientists nowadays usually refuse to give any alternatives, because they would have to make normative statements. I try to get out of my hiding place and make some normative statements as to alternatives of how modern man could perhaps avoid the increasing growing apart of the institutions and the individual. Man is essentially a double being, not exclusively social or individual, but in a dialectical relationship. Autonomous structures and autonomous individuals can only lead to some sort of pressure or collapse.

A possible alternative is intellectual as-



ceticism. This is a kind of rationalism, not the old-fashioned rationalism of the Enlightenment, but a rationalism in which you realize that the individual, as much as he may suffer under the alienating institutions, nevertheless has to use these institutions to survive at all. In this rationalism you become aware of the danger of this escalation of shocks. In order to experience authenticity, the normal individual tends to escalate his shock, escalate his emotion, his irrationality. Intellectual asceticism is, then, a kind of rational reflection that this is a dead end. It is actually more negative than positive, showing more what we should not do in the future than what we should do. This sort of thing is not fashionable among social scientists. Is man at all able to keep up this balance, this tension of ambiguity without some point of gravity outside himself? In history this has always been a god, or a deity or a pantheon. But man always realized that the point of gravity lay outside himself. The moment you kill that god, man is thrown back upon himself and then depends on his own wisdom to keep the balance; and that is extremely difficult. If you look back at the whole history of civilization after the death of god, he has not been very successful. To paraphrase Nietzsche, after man kills god, there is no up-side or down-side or left or right. Man floats around in eternal space. He has no ground under his feet any more, he doesn't know where to go.

There is a choice. You either take a religious tradition or the more stoic and humanistic road of intellectual asceticism, which says, indeed god is dead, we have killed him, but let's keep our

## *board of governors code, etc.*

At its meeting on December 16, University Council discussed a revised version of the SGWU Code, and decided that a further revision should be presented to its next meeting, together with a list of those areas where decisions in principle were still required.

In presenting the version under discussion, Michael Sheldon drew attention to major charges already made as a result of submissions received and further legal advice. A new preamble spelt out the conditions under which the code would operate and redefined the University "community" as "students faculty, administrative staff and personnel at all levels." An addition to the section ran as follows: "Wherever there is any doubt or ambiguity regarding the interpretation of any provision of this code, or the procedure to be followed, that interpretation shall be adopted which is most equitable while remaining consistent with the general purpose and philosophy of the code."

Another proposed addition would emphasize the basic thinking behind the code: "The procedures set out in this document constitute a formal structure for dealing with alleged infringements of the rights of members of the University community. But it is hoped, and anticipated, that application will be made to these procedures only when informal contacts and discussions have proved unproductive, and the individuals involved have not been able to settle their differences between themselves, either with or without the assistance of the ombudsman, or when the matter is clearly one that requires action along formal lines."

In the definition of discrimination the word "sex" has been added.

In the section on procedures the following paragraph has been added; "Both the complainant and the person against whom the complaint has been made must be given the opportunity to present their side of the case."

To choose the appeal tribunal from a panel of 15 lawyers appears an unwieldy procedure, even more so if it were extended to 21 lawyers to represent support staff and part-time faculty. It is therefore proposed that the tribunal be defined as follows: "the Board of Governors appoint an appeal tribunal of three persons of excellent reputation, from outside the University community, one of whom must be a lawyer not otherwise in the employ of the University."

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## board of governors continued

The ombudsman section has been re-written in the form in which it might appear in the code, with emphasis on conciliation and flexibility in action. As written, Mr. Sheldon noted, it refers to the appointment of a single ombudsman. However, what is essential is that the function be performed, and this might be done by an individual or a group of, say, three people.

So far, as the academic sections are concerned, allowance has been made for the use of a grievance committee, where a department has such a committee. Also, the section on "Challenges to the Nature, Content or Conduct of a Course" has been dropped. It was considered that either this was a purely academic matter to be dealt with outside the code, or it fell under the procedures deriving from rights and responsibilities.

In the discussion which followed, there was general agreement that careful attention needed to be paid to defining the area of confidentiality with regard to records and other documents. Also, the search committee which would appoint the ombudsman should be carefully constituted to provide representation for all sectors of the University.

Ian Campbell felt the penalty for cheating might be too severe, and needed reviewing. He was also concerned lest the code replace the normal administrative procedures regarding the dismissal of, for instance, an incompatible secretary. John Hall felt that this was made clear in the new version. Roger Verschingel drew attention to the danger of conflict between the two sets of procedures.

Stanley French pointed out the need to clarify the role of the Dean of Graduate Studies, when one is appointed, in the administrative procedures.

Speaking on behalf of the Faculty of Commerce and Administration, Martin Franklin noted the need for further emphasis on conciliation. He also called for a definition of confidentiality, and suggested that breaking this should be considered an offence, as well as laying malicious charges. He was concerned about the

general use of the phrase "members of the University community" since this could conflict with the definition in the Act of Incorporation, and suggested that the provisions of the code might be better incorporated in the University by-laws. He took issue with the sentence, "They (members of the University community) have the same recourse to the protection of the law as do other citizens," since the law protected all residents, not just Canadian citizens.

Picking up from Professor Franklin's remarks, Michel Despland agreed that the phrase "University community" was being misused at SGWU, and so made more difficult a proper definition of what constituted fair treatment for different groups within the University. In fact, SGWU is not a perfect community as defined by philosophers, but an imperfect one since it is dependent for financial support on, and is therefore under the control of, the government, representing the citizens of Quebec. He called for clarification of the different rights of the different groups.

Magnus Flynn noted that, where a student was accused of a socio-academic offence, the Dean of the Faculty in which he was enrolled should be notified as well as the Dean of Students. He also pointed to the need for the various University regulations to be studied and publicized, so that people knew exactly where they stood. Dr. O'Brien said that this lengthy task was under way.

University Council accepted the recommendation of the Committee on Academic Planning, Priorities, and Budget that: "the offering of collegial courses be approved in principle:

- a) in the Evening Summer Session, in which they must not limit availability of courses for evening undergraduates;
- b) in the Day, should this prove necessary, in which case such courses would be expected to be self-financing."

This project is now being studied by the Curriculum Planning Committee, and detailed proposals will be issued in due course.

Jack Bordan, Chairman of University Council, reported that the Quebec universities had agreed to a plan to coordinate their departments of Classics, in view of the fact that the ratio of students taking honours or majors in Classics to faculty was now approaching one to one. Classics departments as such would be maintained at Laval, McGill and either the Université de Montréal or the Université du Québec, offering graduate as well as undergraduate degrees. However, other universities could offer service courses.

The Principal reported that all Quebec universities will have to deal in the next three months with two questionnaires from the Council of Universities. The first covers the general orientation of university education in Quebec, the second the particular plans of SGWU. Government planning for higher education will be based in part on the answers received, and it is extremely important that SGWU present its views effectively.

The Principal noted that Loyola appeared to be ready to resume negotiations with SGWU, but we have so far not received any official notification of this. The Loyola commitment, particularly as voiced by its Board of Trustees, seemed far from definitive, and the Savage-Despland report had not been accepted by Loyola as the basis for negotiations, as it had been accepted by SGWU. Our discussions with Marianopolis have moved further ahead, and there should be no great difficulty in developing an arrangement suitable to both institutions.

## academic awards

Award list is compiled by the GUIDANCE INFORMATION CENTER. Notices of financial aid are posted on the 4th floor bulletin boards in the Hall Building. Faculty notices will also be posted on the notice board outside the Faculty Club. For more information and application forms (if available) see Guidance Information Center, H-440-1. These announcements are only for awards with deadlines up to Feb. 15.

### GRADUATE AWARDS:

WOODROW WILSON DISSERTATION FELLOWSHIP (DOCTORAL). Contact indiv. dept. head before Jan. 15 if possible.

P.E.O. INTERNATIONAL PEACE SCHOLARSHIP FUND (for female citizens of other countries to study in the U.S. or Canada). Deadline: Jan. 31.

CANADA SCHOLARSHIP AT CAMBRIDGE. Deadline: Jan. 30.

LAIDLAW FOUNDATION. Fellowships for advanced study and research in the social and behavioral sci. Deadline: Feb. 1.

CANADIAN ASSOCIATION OF UNIVERSITY TEACHERS. J.H. Stewart Reid Memorial Fellowship. Deadline: Feb. 1.

CANADIAN FEDERATION OF UNIVERSITY WOMEN. Professional Fellowship and Margaret McWilliams Travelling Fellowship (women only). Deadline: Feb. 1.

IMPERIAL OIL. Graduate Research Fellowship. Deadline: Feb. 1.

ZONTA INTERNATIONAL. Amelia Earhart Fellowships for women in Aerospace Sci. Deadline: Feb. 1.

A.C.L.S. Grants for study of E. European languages. Deadline: Feb. 1.

UNIVERSITY OF TORONTO. Financial assistance for grad. degrees in education. Deadline: Feb. 1.

DUKE UNIVERSITY. Center for Commonwealth Studies Grad. Fellowships for Commonwealth students. Deadline: Feb. 1.

GUGGENHEIM FELLOWSHIP in Rocket Propulsion, Space Structures and Flight. Deadline: Columbia Feb. 1., California Inst. of Tech. Feb. 15.

CANADA - BRITAIN SCHOLARSHIP FOUNDATION. Postgrad. scholarship in the Humanities tenable in Great Britain. Deadline: Feb. 15.

THE ROYAL SOCIETY, Rutherford scholarship for experimental research in the natural sciences. Deadline: Feb. 15.

ONTARIO DEPT. OF UNIVERSITY AFFAIRS. Graduate Fellowships. Deadline: Feb. 15.

COMMONWEALTH SCHOLARSHIPS Tenable in India. Deadline: Feb. 15.

### FACULTY AWARDS

LAIDLAW FOUNDATION. Fellowships for advanced study and research in the social and behavioral sci. Deadline: Feb. 1.

CANADIAN FEDERATION OF UNIVERSITY WOMEN. Margaret McWilliams Travelling Fellowship (pre-doctoral). Women only. Deadline: Feb. 1.

U.K. ATOMIC ENERGY AUTHORITY. Research Group Fellowships. Deadline: Feb. 1.

PHI BETA KAPPA. Mary Isabel Sibley Fellowship for the study of Greek Lang., Lit., Hist., or Archaeology (unmarried women only). Deadline: Feb. 1.

A.C.L.S. Grants for study of E. European Languages. Deadline: Feb. 1.

A.C.L.S. Grants for summer research in Linguistics. Deadline: Feb. 15.

THE ROYAL SOCIETY. Rutherford Scholarship for experimental research in the natural sci. Deadline: Feb. 15.

## life's game concluded

senses together. Let us try to keep the balance in a rational manner. Bureaucracy and politics can be used as means to goals. Marxists would say you are talking about consciousness, but you have to effectively change existing political situations. If you look at Marx himself, he also proclaimed the class consciousness of the proletariat as being just the prerequisite for class action. It's an extremely important point which many social scientists reject as a realistic possibility, to play the game and do it consciously, though it may lead to cynicism. The danger is that you sit at the football game and laugh at the radicals and the conservatives and the abstract society comes out as the strongest. But that need not be.

*Anton Zijderfeld, associate professor of Sociology, is the author of The Abstract Society, recently published by Doubleday. Professor Zijderfeld will soon take up a new appointment at the Tilburg School of Economics in Holland. The above was transcribed from tape.*



## *sir george associates established*

An organization of friends of Sir George Williams University has been established to bring the University closer to the community it serves.

Known as the Associates of Sir George Williams University, the group is established as a non-profit corporation, separate from, but associated with the University. The group has the official approval of the University's Board of Governors.

In recent weeks, the preliminary organizational work has been undertaken by a founding committee comprising Messrs. David M. Bernstein, Laird W. Bovaird, Lionel Côté, Roland Désourdy, C.A. Duff, W.H. Ellis, E. Glyde Gregory, J.R. Hannan, C. Denys Heward, George M. Hobart, E.A. Lemieux, Zotique Lespérance, Moses Levitt, G.W. Millar, A. Morrow, C.B. Neapole, Nathan Steinberg, Max Teitelbaum, Henry Valle, Marcel Vincent, and E.P. Zimmerman.

Membership in the Associates is open to all members of the community who feel the University merits their interest and support. Parents of Sir George students are especially welcome. The organization is served by a secretariat responsible to a board of directors which will be appointed at the Associates' first general meeting, February 3. The executive secretary is Brian Selwood (telephone: 879-2830).

While there is no membership fee, as such, the condition of membership is an annual donation of a least \$25 to the Associates for the use of the University.

The official aims of the Associates are:

1. To provide a link between the University and the community it serves.
2. To assist and advise the University in the establishment of special projects related to the overall development of Sir George Williams.

3. The Associates may also sponsor certain of the University's approved projects by assuming financial responsibility for such projects.
4. Members are encouraged to participate in the life of the University by attending functions which will, from time to time, be announced to them, and by initiating activities of their own for which invitations may be extended to University representatives.



## *festival of waste revisited*

### *george lane*

I should like to commend Professor Compton on his brilliant article "The Festival of Waste" (Issues and Answers, December 11th). In this article Mr. Compton, utilizing the most powerful form of persuasion, satirizes those who are critical of Christmas and advertising. The perceptive reader is left with the impression that Christmas is a very important and beautiful festival for Professor Compton and that he is fully aware of the contributions that advertising makes to his own and his society's welfare, the critics notwithstanding.

Most critics of advertising fall into one of two camps. One group contends that advertising is so frivolous, so biased, so stupid and so abundant, that it can't possibly have any effect on the consumer. The only benefit of advertising, they say, is that it provides the necessary financial support for the mass media. Adherents of this school of thought usually argue that since advertising has no effect, and is therefore so wasteful, it should be

abolished and the media should be supported by the government through taxation, licenses or some similar device.

The other kind of critic is the one who claims that advertising is so subtle, so smart, so powerful that it manipulates or mesmerizes people to the extent that they blindly, powerlessly and unconsciously run out to spend their income (past, present and future) on goods and services that they don't need, don't want, can't use and may harm them. The more fervent critics in this group would abolish advertising outright on the grounds that consumers would behave more "rationally" if they were not subject to the dastardly influences of advertisers. Other critics in this group, probably the majority, concede that advertising is some sort of necessary evil. Their proposed remedy usually involves establishing some sort of censorship board which would determine what products may be advertised, how much advertising would be allowed, what messages an advertiser

might use and what media could carry what form of advertising.

Professor Compton, however, very ingeniously devastates both groups of critics by facetiously arguing both points of view at the same time. He purportedly argues that "the population on the whole is cynical towards advertising", but recognizes that advertising has contributed to enabling us to have an "orgy of consumption year-round". He purportedly argues that the "dopiest people I know don't believe what the advertisers say", but tells how a particular commercial about a heartburn remedy was so very successful. He purportedly argues how one can "tune-out" advertising, but then talks about how Bob Hope can manipulate you.

Whether Mr. Compton was attempting to discredit the "advertising is all powerful" group or the "advertising has no effect" group, is not clear. Perhaps he was attempting to half-discredit both groups. While no one can say for certain just exactly how powerful or powerless advertising is, we can be fairly certain that it is not completely either. If advertising were all-powerful, everyone would wear seatbelts, the Edsel would not have failed, in fact 80% of the new products introduced each year wouldn't have failed, Mr. Bertrand would not have lost the election, and the Cancer Society would have no shortage of money. We know at the same time that advertising is not completely ineffective. If it were, retail stores would not fear newspaper strikes, Procter and Gambel would not be so large, social critics would not advertise their books, and three-quarters of the Canadian population wouldn't feel that they were influenced by advertising.

One thing we can say with certainty is that people are subject to messages IF THEY WANT TO BE. Advertising, is a form of communicating the messages of sellers. It is only one of many forms of influence in our daily lives and more important it is only one form of influence that enters into the consumers' purchasing decisions. We know, for example, that consumers are often far more influenced by the messages of their families and friends than they are by those of advertisers. We know that the messages of one's church, school, government, reference groups, community, culture, even one's English professor may have a bearing upon our purchase decisions.

We also know that people process all information that comes to them through a "filter". We are, all of us, very selective in our perceptions. Fortunately most of us in Western societies have lots of information from various sources to choose from. Such a proliferation of competing information is of course a necessary condition for any workable form of democracy, let alone a workable system of consumers' choice.

There are of course some dishonest and unethical people in advertising just as there are dishonest and unethical people in journalism, politics, entertainment, university teaching and any other field that has access to the mass media. Society has the right, indeed the obligation, to ensure that all those who use the mass media do so ethically and honestly. There are however, other individuals in advertising, as in every other field, who are honest and ethical, yet express ideas that many find unacceptable or ridiculous. A society can of course "silence" those advertisers, politicians, theologians and professors who express minority or unorthodox views. A society that does so is usually called totalitarian.

*George Lane, who teaches consumer behavior and marketing communications, is associate professor of Marketing.*

*The above is a reply to taped comments by Neil Compton in the last issue.*



Send notices and photos of coming events to the information office, room 211 of the Norris Building, or phone 879-2867. Deadline for submission is noon **Wednesday** for events the following Thursday through Wednesday.



A mad ventriloquist is dominated by his dummy in "The Great Gabbo", Sunday at the Conservatory of Cinematographic Art.

## ISSUES & EVENTS

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Joel McCormick, editor  
Michael Sheldon  
Malcolm Stone

# SGWU / THIS WEEK

## thursday 14

GALLERY I, GALLERY II and WEISSMAN GALLERY : "Tony Urquhart Reunion" until January 28.

CONSERVATORY OF CINEMATOGRAPHIC ART : "Nothing Sacred" (1937, color) with Frederic March and Carole Lombard at 7 p.m.; "Premiere" and "A Star is Born" (1937, color) with Frederic March and Janet Gaynor at 9 p.m. in H-110; 50c for students, 75c non-students.

BOARD OF GOVERNORS : Meeting at 1 p.m. in H-769.

GEORGIAN CHRISTIANS : Meeting at 12 p.m. in H-615.

## friday 15

ENGINEERING FACULTY COUNCIL : Meeting at 2:30 p.m. in H-769.

CARIBBEAN SOCIETY : General meeting at 2 p.m. in H-520.

CONSERVATORY OF CINEMATOGRAPHIC ART : "The Devil and Daniel Webster" (1941) with Walter Huston and Edward Arnold at 7 p.m.; "The Shanghai Gesture" (1941) with Gene Tierney, Walter Huston and Victor Mature at 9 p.m. in H-110.

POETRY READING : Canadian poets David McFadden and Gerry Gilbert read in H-651 (Mixed Lounge) at 9 p.m.; free.

## saturday 16

CONSERVATORY OF CINEMATOGRAPHIC ART : "The Moon and Sixpence" (1942) with George Sanders and Herbert Marshall at 7 p.m.; "A Night in Casablanca" (1946) with the Marx Brothers at 9 p.m. in H-110; 50c for students, 75c non-students.

## sunday 17

SKI TRIP : Ski trip to Bromont, \$6.25. Bus leaves front of Hall Building at 8:30 a.m.; tickets on sale at Athletics office, 2160 Bishop St.

CONSERVATORY OF CINEMATOGRAPHIC ART : "The Bat Whispers" (1931) at 7 p.m.; "The Great Gabbo" (1929) with Eric von Stroheim at 9 p.m. in H-110.

UNDER ATTACK : Mrs. Grace Hargrave (anti-abortion) questioned by Sir George students (pro-abortion) at 3:30 p.m. on channel 12.

## monday 18

BOARD OF GRADUATE STUDIES : Meeting at 2 p.m. in H-769.

GARNET SINGERS : Meeting 5 — 6 p.m. in H-513; everyone welcome.

## thursday 21

CONSERVATORY OF CINEMATOGRAPHIC ART : "Viva Zapata" (Elia Kazan, 1952) with Marlon Brando, Anthony Quinn and Jean Peters at 7 p.m.; "East of Eden" (Kazan, 1955) with James Dean and Julie Harris at 9 p.m. in H-110.

BIOLOGY CLUB : Meeting at 1 p.m. in H-420.

## notices

GRADUATE STUDENTS : Letters have been sent to all graduate students in Art Education, English, History, Chemistry, Physics and Master of Teaching Mathematics inviting the submission of briefs evaluating the student's respective program.

These briefs will be used by the Board of Graduate Studies appraisal committees in their work of reviewing existing graduate programs. (Further programs will be reviewed next year).

The deadline for submission of the brief is February 1, 1971.

GRAD BUSINESS STUDENTS : Students having to write the admission test for Graduate Study in Business on February 6 MUST register by January 15. For information and application forms see Guidance Information Center, H-440-1.

Bruce Mallen, chairman of Marketing and the MBA program, has been named Acting Dean of Commerce for a 6-month period beginning June 1. The appointment is necessitated by Gunther Brink's leave of absence.

Search committees for deans of Science and Commerce & Administration are now holding meetings. Nominations can still be sent to the Vice Principal, Academic.